

ESSAY

Wherein National Love and Unity is Recommended,
Its Opposits Exposed,
Arguments for it Propounded,
And its Standard expounded,
And all Contenders Blamed.

*By a Lover of GOD, Love, Peace, Unity and the Church and
Kingdom of*

SCOTLAND.

And Islelands of ORKNEY.

To this is subjoyned by the Author a Poëm, containing a
Lamentation for Church Divisions.

- I Job: 4 16. *God is Love, and he that dwelleth in Love,
dwelleth in God, and God in him.*
- I Joh. 3. 18. *My little Children, let us not love in Word
neither in Tongue, but in Deed and in Truth.*

Aug; de Civit. Dei.

*Jerusalem facit amor Dei, Babylonem amor seculi, inquire tu
quid ames, & reperijs cujus sis civis.*

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ter to the Queens most Excellent Majesty, Anno Dom. 1702



A N

E S S A Y

*Containing Proposals of National
Love and Unity.*

MAN is a Creature born and fitted for Society ; a Christian is a man that believeth and ought to practise the communion of Saints ; a Protestant is a Christian, who hath broken out from an unpure Communion ; the contagion of Idolatrie and error, that he may enjoy the Communion untainted : A sincere Believer is one, who aims at ; but attains not here perfect Communion : the Church is a Society of imperfect souls, whose Corruptions disturb their own and the Churches Peace. Unity is that all aim at : Some make an infallible (and why not an impeccable ?) Judge, the standard : others, their particular system of Opinions in contradistinction from all others, to the which their opposits countermand theirs as a more perfect rule : thus Communion is professed by all ; practised by none, while each set up the Idols of their own heart, to which all persons else must stoup, or suffer their Anathemas, which often are severer than may be dreaded at *Maran-atba*. It would be enquired then, what can be the true standard of Church-unity, seeing most of the Methods yet proposed have failed : for our excellent Reformers have for the most part, reformed the Doctrinals of our Holy Religion, while the Practicals continue yet an unsound Land ; except in the Uranographie of the word,

word, which we travel over with our Eyes; but traverse not with our Feet: yea, the Reformers, while they separate from Rome, crumble unto opposite parties, in the mean time, while Error is assaulted, Love is crucified, like its Master, as if they could not run far enough from Image-worship; unless they hated God's Image also.

It would then be enquired whence all these Mistakes, and what is the true standard of Church-Unity, and the Method of reconciling these Differences among the Builders who hold the Foundation sure; but differ in the model of the several Apartments. I shall digest my thoughts of it (which great and good souls may improve) in these Positions.

Position 1. All persons and Societies aim at Union and communion: to begin at the Fountain, in the Deity three Persons in personal subsistence conjoyn to constitute the great ONE. Among the intellectual Beings, Archangels, Angels, Thrones, Dominions, without frown or envy minister to Creatures of a far inferior make; and so far doth their Communion carry them that on *Jacobs* Ladder these who go down, envy not these who go up: to descend yet lower, among the heavenly Bodies, the Sun communicats its light to the Moon, which it monopoliseth not; but communicats to our Earth, by a vicarious Light supplying the absence of its englightener. The Air and Earth are in Communion by which Vapors and Exhalations are exhaled, and again returned by benign dew and drops of Rain. But, our chiefeft design is that Communion that is amongst rational Beings (of which there is, as of Reason also, something analag among brute Animals; for the Bees and Locusts have their King) without which, Societies are like dry sand or a heap of Wheat, easily scattered, which the Foot of contempt can trample or the Birds of prey devour. A Troop of banditti separat from regular Societies, disjoyned from their Sovereign and sober Neighbours, yet, unite under one, and while they are conspyring against their Duty, are conjoyned in their interest. The militant and triumphant Church is but one Society, whereof, the one part is with *Joshua* in the Valey, in toil and travel; the other, with Moses in the Mount in triumph: the one prays to attain, what

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what the other praises for having attained: And in the militant it self, the Water which represents and seals its Purification, is made up of many Drops; yet, the spiritual Regeneration signified is but one: Their spiritual Nourishment is taken, perchance, one grain from the field of the Sinner, another from the inclosure of the Saint; yet, it corresponds to signify our spiritual Union with the Head and one another. These whose Hands are imbrued in the Blood of one anothers Bodies, pretend, its least they should be tainted with the Blood of their Souls. Thus, tho' the different Measures diversifie the Methods of accomplishing it; yet, each pretend Union and Communion. These who are of most divisive Principles decry Division, and they who decry the Judge infallible on the seven Hills aim at erecting one in their Heads. Thus all persons single and combyned aim at Communion.

Pos. 2. Church Union cannot consist in being of one Opinion in every thing, which is impossible; it requires and is described by one Heart; but not one Head: As long as there are degrees of Knowledge and Understanding as well as Age: different Faces, Statures, Voices, Complexions, Educations, Inclinations, so long will diversity of Opinions continue: our Wills are voluntary Agents; so is not the Understanding, which must see the Light, if it open its Eyes; yet the Will may deny the help of the Feet to walk by its Light. God hath his glory by the variety of Opinions Abroad in the World: for, hereby we have objects, whereon to Exercise mutual Forbearance, and if not to exercise our own patience; yet by our Passions occasioned by peevish and partial Opinions to exercise theirs: God makes us Instruments to exercise the Patience, or chastise the Corruptions of others. What was not among the inspired Apostles, even after Pentecost, cannot be expected among us: tho their Commission ran to all Nations; yet *Peter* is assaulted for preaching to *Cornelius* a Profelyte Gentile: the various and differing Methods of treating the Gentile Converts, appears in the occasion of the first (yea, I may say only) Oecumenic Council, and the smart Reflection of the Apostle of the Gentiles against the

the pretended Head of the Church himself, and if his pretending Successors will needs succeed, both to the old Dictators in Pomp, and to the inspired Doctor in Piety, let us have from them Unity in United Opinions ; But first, Physician heal thy self, reconcile the Councils of *Basil* and *Francfort* and the *Lateran* and let us have an united universal Language from the universal Bishop, which would be the most useful Miracle beyond all *Jacobus de Voragine* hath vomited up. Let the *Veritas Cisalpina* at the *Sorbon*, and the *Veritas Transalpina* at the *Vatican* meet in one, and then they may take in *Geneva* and *England* to share with them in their Union, in conjunction with us farther North. Yea such is the diversity of Opinions, that as our Bodies are not the same they were the last year, so neither are our thoughts, what we hug one day, we abhor another ; Let us therefore prevail with our selves first to be still the same, before we expect it from others to be one with us. And as it is in particular persons, so it is in Churches : truths varie their Modes as well as the habite of our Bodies and the dialect of our Languages. Yea, in the Disciplinary Controversies agitat amongst us on both sides, with the heat of Zeal put into the thatch to consume ; not unto the Chimney to warm the House, in how many things do we vary from the first pattern abroad, from Forraign Churches under the same Constitution, yea, from our selves in former years. From all this, and much more that might be said, this may be inferred, that the being of one opinion with a constitut Church it self in all things, cannot be the standard of Church Communion.

Pos. 3. Unity to the Church was never yet procured by any of these humane Methods after mentioned : to wit

1. By provincial, National or commonly called Oecumenic Councils, the mutual collision of minds there hath stricken fire, which did not enkindle the Altar ; but rather the camp, they gave a Light, but it was to let them see to fight against one another, if not with warlike, certainly with Word-weapons. They explaining darkned the Articles of the Faith, which were enlarged, but instances of Love straitned, their heads were increas-

creased with more Notions ; but that animated not their Hearts to holy Motion : The Trinity was more explained ; but less understood : the *Homoousian* bred the *Homoiousian*, both the *Exoucontian* and more not fit to be mentioned : flying the Errour of *Eutichus*, they fell unto that of *Nestorius* : one cries down free Will that he may exalt free Grace, making a man a Stone, that he may not fail to be a Saint, while another expects all from the Dew of Heaven , nothing from the labour of the hand : one erects a Monarchie at *Rome*, while another erects an Ochlocracie at *Boston*. More might be said. Thus by the Combination of humane Wits, we have been so far from attaining Unity, that the Combatants have left both Truth and Peace.

2^{ly} Unity hath never yet been attained by disputing, this considered with the former herd: the itch of Disputing hath begun with tickling ; but hath ended with smarting, Victory is there sought rather than Verity : men labour how far to recede from one another, rather than how near they may approach to one another. What did the tossings at Trent, but shake their Holy Ghost over the Po in a Cloakbag ? and establish by their Definitions what the powerful Sword of *Charles* could not by Conquest. The Fathers pretending Unity, combyne against it and one another, Yea, among our selves in the Reformed World, what Unity hath been procured by the mutual Tossings among the subdivided Reformers, one having attained such an habite of divine Love that he was not at liberty to the contrair makes it a standard to others, depressing humane Liberty too much ; while another coming after, wanting the Experience of it on his own Soul, and finding that he had liberty in himself to be contentious, makes free Grace trudge under free Will, a third judicious and moderate finding both extreames amisse and attempting Reconciliation falls unto the Snare he shunes and frames an inconsistent medley, a conditional purpose in G O D of compassionating mankind on the condition of Faith, which condition is yet not in mans Power So far are we out of the road of Duty pointed to us on Earth, while we attempt to soar in the air of an untroaden path : Others undertake with confidence

to marshal up the Decrees of an alwise Being, when in the mean time they cannot set in order their own Heart-thoughts, aiming to attain here, what Wisdom hath reserved for Comprehensors. Our chief and renowned Reformer, deservedly famous for his active Zeal in purging the Church; yet running from *Trans*, falls unto *Con*, equally absurd. Yea, these who run from *Rome* for shedding the Blood of the Saints, shed the Blood of one another in the Sacramentarian War. To come nearer home, what hath the ferment of Dispute produced in our Nation, but the sowre Leven of that which brings me to the

3d. That Union hath last of all been procured by the mutual Persecution of one another. this hath least of all accomplished the Designed end; *ἐπιβίον voluit eudere, eudit ἑπιν*. soft methods have sometimes, like the scorching heat of the Sun in the Fable, made the Traveller part with his Clock, while Methods of severity have occasioned, like the stormie North Wind, his closer embracing it. It hath been always the Glory and boast of the Church, that the Blood of Martyrs was rather Seed sown in, then Water spilt on the ground of the Church. *Nunquam majori triumpho vicimus, quam cum decem annorum stragibus vinci non potuimus*, said *Sulpitius Severus*. *Job* on the Dunghil, in the hands of an enraged and envious Enemy, keeps his ground; while an innocent *Adam*, among the soft delights of *Eden*, hydes himself among the Bushes. The man of sin, whose Commentar on *pasce oves* is *occide*, who sees Swords and Cudgels in ἀνέγκασον ἐισέλθειν, what hath he gained by the intended Powder-plot, by the Massacres of *Paris* and *Ireland*, by the unparralleled Cruelties of the old *Waldenses*, and the modern Dragoon-Reformation in *France* and *Savoy*? Hath Unity been promoted by all this? while they kill the Body under pretence to save the Soul. To come nearer home, hath the mutual Conflicts of the Pen and Sword brought us nearer one another? while Persecution hath circulate, only changing its Objects and Authors, according to the different aspects of Authority upon the one or other. Hath not our Land proved a Field of Blood, rather than a Field which the
LORD

LORD hath blessed? A Babel, with divided Hearts and Tongues, rather than a Jerusalem, a city compactly built together. It might have been expected, that in the various convulsions of our State and Church, the party that had escaped the furnace, would not have given Evidence of their being purged there, by throwing others in their place; but that rather we might hear their Tongues and Lives resound with the Virgin Poet; *Non ignara mali miseris succurrere disco*. Is there not at this present time, rancour boiling in the Veins of the Inflicters and vindictive Designs in the Brains of the Sufferers? the one raging in passion, the other in impatience. I tax no party; all are guilty. Our Love is like our Climate, cold and frozen; but our hatred favours of the *Torride zone*. Who is there among us, breathing after Love and Union? I might instance other methods of humane Invention, unsuccessful for advancing Union, which have proved Oile to feed; not Water to quench the Flames of unnatural Combustion.

Let us then in the next place, enquire unto the Gospel methods chalked out to us by infinite Wisdom and Love, for effectuating this Noble End, and we shall find them quite opposite to these already mentioned, ineffective; yet pernicious efforts of humane Policy, carnal Wisdom and hellish Fury, and, if we may believe him who had been in the bosom of eternal Unity, above these Regions of Stormy Air and Raging Minds, what he had experimented in an indissoluble Union with the *ὁ ὢν καὶ ἐν*, the path that leads unto these happy Regions, He describes that had trod and practised it towards Sinners and Saints Friends and Enemies, and its that which unites the whole Law in one Syllable, and is fittest to cement our discordant Minds unto one, LOVE is the Proposal, and as it proceeds from the God of Love, and from a Breast in Love with all mankind, who hath signally experienced the unspeakable pleasure of divine Love for many years, in the exercise of the active and passive Graces, and finds an inexpressible satisfaction in loving his Neighbour if good, because like God; if bad, because he may be once like him, if Friends, because of the pleasure of Complacency,

placency, of Enemies, because of the pleasure of obeying Gods command and of being like GOD in doing good for evil, besides their subserviency by way of Instruments, in the hand of infinite Wisdom and Love, to purge away his Dross and to prepare him for his Masters Service. May the Flame that is in his breast kindle a spark in the hearts of these that know not God, and continue it in these who are as he is also, imperfect in Love. This is it would give us a happy Church after our Contentions, and make us as eminent, as now we are obscure, as famous for the Treasures of the Gospel, as others are for their *Indian Ure*. Hereby shall God be honoured, the Gospel adorned, the State settled, the shaking Church established, Souls pacified, our Trade restored, our quiet renewed, Parties reconciled, Parity, tho' in subordinate Members established, and every Soul feel heavenly Work in an earthly frame.

To recommend this necessary, excellent, pleasant and universally useful and advantageous Work, I shall recommend in the first place our present danger in continuing our Divisions, and the advantages resulting from Unity, and let the success be according to his Will, who alone can bend the stiff Will of Man.

Argument. 1. Our enemies wait to entrap us, while we contend together: the daring and open barefaced Profanity abounding among all Ranks, the secret underhand dealing (now aboveground) of Atheism, now beginning among us to dare the Sun: The reviving of the old Epicurean Hypothesis, new dy'd deism, an idle Deitie, whom we need neither dread nor Trust, breaking through the restraints of horror here and fear hereafter, all proclaim Peace to them that love God. Yea it may be none of the least Arguments at this time, the open Efforts and Secret Machinations of the Vatican and Versailles, who may prove instruments in the hand of an enraged God to Punish and awaken a degenerate People. That there are open designs abroad to assault the Reformation here, by these same Ungospel methods else where Practised, is too conspicuous to be denyed, and that there have been and are still Romish Emissaries, making under ground the Flame of our Divisions as perpetual

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as the Vestal Fire once was at Rome, is too well known. That sad stroke (which of all the Prædictions published by the eminentlie Learned and Pious Bishop *Ussher* is the only one yet unfulfilled) foretold yet to come on the reformed Churches ought to rouse us from security, Sloth and Strife : Yea, which is strange, let any read *Bellarminè* his litle tractate *de gemitu columbe*, wherein he hath severall *fontes lachrymarum* and particular one, *de persecutione Ecclesie*, wherein are these Words, *ultima persecutio Ecclesie quæ sicut erit omnium brevissima; sic erit omnibus aliis terribilior*, and in another Paragraph, *Et erit sub Antichristo*, the same Words with these of the forementioned famous Prelate : That which ought in duty and interest to enforce the Argument to us, is that therein the Formalist and Hypocrit shall only Perish, and the sincere preserved for a Seed in after times. Gracious God ! Preserve our Royal Family, and let never the Craftiness of the Wicked reach, nor their hand remove them. From the Consideration of this its evident, that at all times its our duty and interest, but now more signallie then ever, to leave contending about the Fashion of our Clothes, when an enemy stands with a drawn Sword to sheath in our Bowels. Let us not be unwiser then is reported of the most inimicous animals in a part of our Neighbouring Nation, where at a time, the Severn-Sea having overflown all its Banks, and laid the adjacent valeys under Water, these Animals lodging formerlie in its confynes betook themselves to ryding Grounds, where there might be seen the Catt and the Ratt, the Fox and the Lamb lay by their hurtful Disposition and fearful Instinct, and lodge in one anothers Embraces. Good God ! grant that a parallel instance be not our motive to Union. But if this from fear (which may be looked upon as a Bugbear fitter to fright Children then rational Men) cannot prevail, then I shall propose another founded on Principles of Reason.

Argument. 2. Hereby is the Excellencie of our holy Religion recomended and its Practices exemplified. In the two former Centuries, our doctrinal Reformation from Errours superinduced in the middle Ages of the Church, was carried on by our
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Excellent Reformers ; But, our Practices are yet most part Hea-then, tho our Doctrine be altogether Heavenly, and what doth it signifie, to have Holy Bibles, and unholy Lives ? *Omnis scientia est propter praxin.* To be Christians without Christianity is a Contradiction ; yet such are We. To see the love of our Neighbour in our Books and in our Mouths, and Hatred of them in our Hearts and Lives, to Pray together and Fight against one another, to expect eternal Communion in Love and to express it here by loathing, to hate that here which we profess we hope to attain hereafter, is to serve an Apprenticeship in the Shops of Darkness, that we may be able to live comfortably in the Kingdom of Light : To Murder one another, yet to pretend we wish Salvation to one another, is another Paradox : yet, if the inspired Apostle said true, who had the honour of being the beloved Disciple, and then learned the Doctrine and practice of divine Love, he that hateth his Brother is a Murderer, and no Murderer hath right to Eternal Life. No difference in lesser Opinions, superannuates that which is the Badge of Discipleship. Can we of the sacred Character recommend love to Sinners, when we our selves hate one another ? Do we Testifie our Love to God by our hatred of his Image ? Are these we hate, Sinners ? God loves them, Feeds and Clothes and Lodges them under his Roof, and loads them with his Benefites, yea with common comforts far beyond his own, and treats with them for Reconciliation : Go thou and do so likewise. Are they Gracious ; yet differing in lesser things ? God bears with your Imperfections, bear ye with theirs : What is their Opinion to day, may be yours to morrow. The two Reynolds Brothers in England is a clear instance of that. Ye have not always been what ye are now, nor shall be, all your Life. Its not be your Opinion the last sentence passes ; but be your love exemplified in one of its instances, which makes the Soul likest God, in doing good to these from whom we expect nothing again. Perchance, ye appear as hateful to these ye hate on the account of your Opinions, as they do to you on the account of theirs. Take not infallibility from the triple Crown and erect a Throne for it in your own Hearts. Are they misled
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that differ from you, they are objects of Pitie ; not of hatred : are ye in the wrong, then ye need that Pity ye give not. Antedate not the final account, its only then the final Separation shall be made, God is suffering the Tares to grow up with the Wheat, be not wiser then Wisdom it selfe. Hath God discovered Truths to you he hath concealed from others, blefs him, and reclaim them as He doth, by methods of sweetness ; not severity. Were your heart and ways known to Men as they are to God, they would hate so vile a Sinner ; yet, God follows you with Love. Are there any of the contraverted Articles so plain as Love one another ? What clearer method can ye contrive to make your opinions hateful to others then to make your Person so ? Will they that differ, think any thing lovely in your Doctrines, when they do not smooth your Lives. The vulgar understand not Controversies ; for they learn by the Ear, if they see you lovely, they think so is your Doctrine. Not one of a thousand among us Judges of the goodness of a way by the clear and intrinsic Evidences of the thing ; but by the quality of its Professors. How many have thereby been misled unto errour ! Its a Golden advice that is given to lay Men, when their Church Guides differ, to take from them and join with them in that wherein they both agree, and in that wherein they differ, let them debate it in the Schooles, ye are unconcerned : Its all one to you whether ye go up such a Road or another that stands hard by, if ye come to the Journeys end comfortably. Ye will find many things lovely in those that differ from you, besides the common Nature, they may have hidden Excellencies which your Eyes prepossessed with volatilized Choler may think to appear of another Colour then they are. Does any of your Cattel hate their kind, because the one is of a white Colour, the other of a black. If ye see these ye now hate in an higher Degree of happiness then yourselves, they will then, if envy could dwell above, be objects of your envy rather then hatred. If ye must do good for Evil, Pray for your Enemies, even for them that despitefully use you, is it then a duty to hate them that differ from you, when your methods of Conviction may be different, Perchance your own, from interest
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heightned by Præpossession, or, their Degree of Light may be greater which dazles your Sight, and gives you these sore Eyes and makes you look Asquint on them: Or if God hath given you greater measures of Understanding, give evidence that its genuine by its influence of the Will and Passions. God hath his Honour by the variety of Opinions abroad in the World, they are sent to Exercise your Patience; not Passion: He permits them to be, to try you whether ye will prefer your own Idols of fancie before Eternal Wisdom. Decry not Images, and put in their place Imaginations, He that removes himself from corrupt Opinions in Doctrinals and Worship and retaines the Sin of Devils, with his Designation *ἑχθρός* the enemy, Transplants himself only from one Chamber of the Kingdom of Darkness unto another. How quietly will ye ly in one Grave besidethese ye could not be quiet within one City. God is Love. and are ye like him when ye are all hatred. How was the Gospel first carried on, was it by Aversation from or Conversation with the Heathen? Is love a duty or not? If it be not, then tear it out of your Bibles, if it be a duty, then tear hatred out off your Hearts & Lives. God sees something in these ye hate, that is lovely, otherways He would not favour them; when your Eye is as unprejudicat as His, ye will see what now ye see not. The better way to remove differences is to approach as near one another as ye can, and the nearer God ye will be nearer to one another: the Lines nearest the Center are nearest one another, nearest the Circumference, farthest from the centre and one another. Are ye sure that God puts the same value upon these Opinions as ye do? If, then why is He not at as great pains to make Men of your way as ye are, which He could do with saying only, fiat lux, let light Shine in such a Mind. Consider that it was a judicious Expression of one *Wallaus* a Dutchman: The moderate stand in need of the Zealous, and the Zealous of the moderate; For, the moderate would permit all to go to Wrack without the Zealous, the Zealous would expose all to confusion were it not for the moderate. We are now in a state of warfare, ye have Enemies enough within, below and about you, tho ye create
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none. Ye are Sinners and God bears with you, bear ye with one another : they must bear their own burthen, if they be missed, and not ye. Usurp not Gods Tribunal, least when He comes to Judgment, He justifie these ye condemn, and condemn the self-justifier. Perchance these ye condemn are in errours of Judgment, ye are in errours of Life, and every one shall be judged according to their Works, sure I am, hatred is one of the Cardinal Sins. It is not so dangerous to think amiss as to live Ill. Or, if ye are endeavoring after holy walking, it cannot be so exact but that ye have something to exercise your hatred on within. Let your Lives convince them ye differ from, that ye are in the Light, by letting them see that ye walk in the Light, and if there be Light within, it will give Life, and that must be engendred by the influences of divine Love, and that must be exercised above and about you in Acts of divine and humane Love. If ye make your Opinions a standard to others, it will provoke them to make theirs a standard to you. Were ye in the heathen World where ye saw men Worshiping the Devil, would ye not pity rather then hate them, do the same in lesser things. Have the Opinions, wherein others differ from you had bad influence to bring you unto a suffering state, your hatred shews that ye want power and not will to requite them. He hath not profited by his Tryals that hates the Instruments. Many a Mahometan that Blasphemes our Saviour, a Jew that calls him an Impostor, a Heathen that prefers his pagods, does God bear with and gives them the Richest Countreys, would ye do so ? Had ye been at Nineve with *Jonah*, would ye not have frowned as he did because God favoured ? But, least any should think that I am all this while pressing an universal Toleration, which is dangerous, I desire to inform them of the contrare, that I am only pressing the duty of private Christians; but, let Rulers rule the State and Church-Men the Church ; rule ye your Heart and Life : the practice of Love would make their Condition easie, that there would be no need of a Toleration, because each Man would bear with one another, Rulers would then be loved, and then the hearts of their Subjects would be a surer fence then now the Swords of
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their Souldiers. The Work of Ministers would prove easie ; for, this would banish all Immorality, could Children displease their Parents when tyed to them by a two fold Cord, twisted together, Nature & Love, could any find in their Hearts to Murder him whom he loved, to withdraw by fraud or force the substance of him with whom he shared without the burden of the Key that secured it: would ye desire the Case when ye loved the Jewel it inclosed : would not the name be precious to these to whom the Persons were so: Ye would not covet in your Neighbours Possession, that which ye thought were as well lodged as with your self. What pleasant Families would this make, no jarres should be heard there : our Congregations would be little Maps of Heaven, when the Melodie of the Heart and Voice conjoined together, our Prayers coming from one heart would reach the great O N E, then should we truly eat of one Bread and partake of one Saviour. There should be no more seen a Church in one place and a Meeting-House in another, that Petition we might safely repeat, and say, *Thy will is done in Earth as it is in Heaven.* This is too happie a State to see on Earth ; yet, the coppie must always be better then the Childs hand that follows it. Which brings me by the hand to direct my self expressly to my Brethren in the holy Ministrie, and that of whatsoever specific subdivided Opinions. If we be but ordinarie Men, the people will not come that length. How ought our Lives to shine like Lightning ! And then our Doctrine following would sound like Thunder. How can we profess to teach Men to seek another World, when they see us courting this. We ought to be in every thing, Men of another World. Our walking all the Week is more observed then our talking one hour on the first day of it: *magis observant homines quid fecerit Jupiter quam quid docuerit Plato.* Our motto ought to be *Julius Cæsars* Word to his Souldiers, not *ite illuc*; but *venite huc.* The Apostle of the Gentiles, his if it be not ours, *Vos, non vestra,* neither shall the Crown he expected be ours either. If we seek the World, we might have betaken our selves to places of greater gain and ease both. What is the cause of the Growth
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of Profanity, but our Carnality, self seeking, Jarres and Divisions: People will not believe us, because they find we believe not our selves. Were Love as much in the *Zenith* as now its in the *Nadir*: ye should not see one suffering and another sinning, one the Instrument in Gods hand to chasten the other, Sequestrations, Imprisonments, Banishments would cease. Christian Love would procure with us what humane Policy doth in Neighbour Nations: Where may be seen the *Romanist* one part of the day, the reformed the other, possessing the same Church: and in other parts, the Division tripartite betwixt the *Roman*, *Augustan* and *Geneva* Professions. Love would mould us unto one in one Doctrine, time, place, Worship, Ceremonies, and all, both substance and circumstances. Then we needed not go to the Pulpit, as it is said St *John* the Apostle did in his extreme old Age, and uttered nothing, but *ἡ ἀγάπη ἡ ἀλλήλων*, Dear Children, love one another. The great scandals of our Church are occasioned by the offences of our Order, this hath encreased the number of the Quakers, when they have seen these in holy Orders walking disorderly, they concluded, that way could not be good which themselves left, nor that either which they embraced, because they would with the first opportunity leave that also. This would answer the accusations of *Rome* to purpose, who upbraid us, that since we left them we know not where to fix; but, they are in ill circumstances to startle that Question: for, *Quis tulerit Gracchos de seditione querentes?* Let them first reconcile their *Antipopes* at *Rome* and *Avignon*, their contradicting Councils, their *Popes* anathematizing and digging up one anothers Graves, let them agree the *Jesuite* and *Jansenist*, both proving by their practice that they are at Liberty to contend, let them silence the Dominican and Franciscan about the immaculate Conception, and by an *expurgatory index* blot out of our Memories (as effectually as the *Doway* Catechism hath the second command) the Storie of Frier *Jetzzer*. Let them first tell us who is their Infallible head or if their Church be as Monstrous in its head as it is in its Doctrines, whether it hath two or three, as sometime it hath, and where his seat, whether

it be on the seven Hills that we may know him by his marks in the Book of the Revelation, whether it be a two-faced *Janus* or a three headed and mitred *Cerberus*, or both. Let them answer these Questions and first unite themselves, and we shall answer all their Questions, and tell them as to their *Achilles*, in the matter of our Doctrines, where they were some while ago? that they were where theirs are not yet; but we could wish they were, within that word they locked up from the People: and as to our Divisions we can from sad experience bought by the expense of much Blood Royal, Sacred and Plebeian, tell them were not they united we should not be divided. If any ask, who Sowed these tares among our Wheat, ye may freely tell them, an Enemie (one of the *Romane legions*) hath done this. This that I have said against that Apostate Church, that compend and myserie of Iniquity, is no more against the Doctrine of Love, then Gods hatred of Sin and Errour, contradicts that of the Apostle, *God is Love*.

It may be objected, as it was to one who attempted to redress some things amiss in the old *Roman* state, that this is spoken, *tanquam in Platonis uxiliis; non tanquam in face Romuli*.

To the which I answer, that the rule is straight; tho we are crooked; and grace is able to bring about more things then our Corruption will give us leave to think: what perfected Souls are in Heaven, omnipotence is able to effect upon Earth, this would be the happie Millennium.

In all this, I am not recommending the cause nor Prosecuting the plea of any one party among us; but the cause of all, of all together in Society, and the great *Jehovah* President: its the cause of all among us, that are for obedience to the Laws and Imitation of the Life of the blessed *Jesus*; for, every Partie, Faction and Fraction in the Christian Church hath in some kind or other departed from that. *Papal Idolatrie, tyrannie*, and Persecution had so overrun the Christian Church, that when divine providence thought fit to give the first stroke in assaulting that Defection, Men who had found its yoke so uneasie, thought they could not go too far from its Usurpation; others retained what

what with innocence (tho not without offence in the Weak) they could retain: they had corrupted the Doctrines one way, our excellent Reformers were necessitat to turn the stream unto another Channel, and the mind of Man, not able to grasp divine Truths by comprehension, strained the String the other way : some Ceremonies were retained, which gave no offence, before their monstrous Errours in Complication with them twisted them unto one cord. Worship they had unspeakably corrupted, hence it was that the modes of divine Worship, practised in the antient Church, were stumbled at, on no other reason, but because they had been theirs. The Discipline of the Church, which in the primitive Church was carried on by joynt consent was turned by them unto *Monarchicall tyrannie*, which when any of the reformed began to make the nearest Approaches to, it was dreaded their journey would end in *Rome. Hinc nostræ crevere spinæ.* And, as to the practicals of our holie Religion, they were turned unto a Theatrical, scenic, dramatic shew, matter of Pomp rather then Piety, internal Holiness (if the Man had Riches) was none of the constituents of divine practice. All was overturned.

Now, after so long contending about the measures of departing, or not departing from them, the best method seems to imitate the *Spaniard*, who in difficult Cases consult the Spirit of *Charles* the fifth, and ask what he would have done in such a Case, so ought we to consult the Spirit, Word and Life of *Jesus*; These three ought not to be separat; The first gives us Influence, the second Instruction, the third a Patern, to shew that the Rules are Practicable. Pretending to the Spirit without the Word, is unwarrantable *Enthusiasm*, pretending the Word without the Spirit, hellish *Socinianism*, and setting humane Authority above the Word is the Cardinal *Padron* at the Conclave. And having the offers of Spiritual Assistance, and Discoveries of the Divine Will from the Word, without tracing the Footsteps and walking in the Trodden Path of our blessed Saviours Life, is the Error of our begun, yet not perfected Reformation. We with puritie of Doctrine conjoyn impurity
of

of Life, therefore God hath frequently sent us to the Furnace, wherein, that we are not consumed, thanks to Gods favour not *Romish* furie: Their design hath been to pluck up, pull down, destroy; Gods design is, as the Vine-dresser, whose motto when he is pruning their luxuriant Branches is, *non odit tamen*, he hates not the Vines in so doing. Too long have we been contending to ruine one another, while our foes on the seven Hills abroad and disguised among us, and our corruptions appearing too much abroad among us, with our unnatural and groundless Divisions, have been conspiring to ruine us both.

Its time now therefore to pluck up our courage, and to begin to Cure the Disease that is at the Heart, and then shall we be at leisure to care for the hem of the Garment. Internal Holiness would secure us from External Violence. If we but felt our Sins, we should not feel Mans Wrath, for, the Chirurgeons Lance is laid aside, when the wound is healed. If we lay down the weapons of our Provocation, so will Divine Justice the weapons of His Indignation; But, as long as Sin is within us, safetie cannot be about us. Peace with God would secure Peace with Man and our own Hearts. He that loves God truly, cannot hate his Neighbour: if the God of peace be in our Hearts, the peace of God will be in our Houses. The Devil, and not God it is, who is pleased with humane sacrifices, his, are our own broken Hearts; not our Neighbours broken Heads. Warre and Violence, Persecution and profanitie came from *Nimrod* the mighty hunter, who built *Babel*, and his Race in maners Transplanted the same from the Banks of *Tigris* in the East, to *Tiber* in the West; but *Jerusalem* hath Peace in its name, and in the name of the Founder of its Church, and no wonder, for, his Father had Love in his name and nature. It will be found, when the Myserie of iniquitie shall be unriddled, that, as they were their spawn the *Anabaptists*, the obstructers of our Doctrinal Reformation, so, they are by their Missionaries sent unto Corners and Hillie Countreys the obstructers of our practical, Peace and Love cannot dwell in that

that City, whose Foundation was laid with fraternal Blood, that was then their cement, and its so still. Alas ! That they should be able to take a weapon out of our own hands, to be sheathed in our own bowels. We are like two little Birds contending for a periwinkle, while the Vulture hovers above, to make a Breakfast of them both.

To cure the Disease, let us begin at the heart, our maladies lyes there : Profanity in our selves within, makes Persecution from others without, and among our selves one with another ; if we will reform our wayes, God will retract his Wrath. And for accomplishing this, we have a Holy Law, and a Heavenly Patern. The Doctrines and Precepts of our Unparalleled Religion contribute to ennoble the Soul, to enliven the Bodie, to secure our Substance, to preserve our Reputation, to secure us comfort, or the God of comfort. Our own Peace or our Neighbours cannot be invaded, nor our Health wasted, nor our Goods violat, nor our Name tainted, unless we violat some Law of God. It's this that assaults us in our personal and relative capacity. Hereby, by the Observation of the Rules of genuine and disinterested Piety, Justice and Sobriety, Societies are conserved. This makes Rulers moderat, and the Ruled meek, Husbands loving, and Wives lowely, Masters humane, and Servants honest, Ministers Heavenly, and People Holy. This is the Reformation that will secure our Doctrines, our Lives, our Liberties, our Interest, our Nation, our QUEEN and Royal Family, our Church and Countrey, this will cast Courtier and Countrey-man unto one Mould, Prelatist & Presbyterian unto one Synagogue. When all are of one heart, as at *Pentecost*, then may we see Tongues cloven ; not divided, of Fyre ; not to consume, but warm one anothers hearts, and the holy Dove ; (not the hurtful Vultur) hover over our Land, which shall then be christned *Hephezibab* and *Beulah*.

But with the Holy Laws, let us propose the Heavenlie Life of the blessed *Jesus* as our Patern, who came unto the World in a time of universal Peace, when *Janus* the double-faced deitie his Temple was shut up, before whom the *Angelic* host
pro-

claim peace on Earth, himself proclaims happiness to the peaceable and pacific, and when his Body is to Exchange places with his Spirit, leaves Peace his Legacie, whose Gospel hath the epithet of Peace, its Doctrines are the Laws of Peace, its promises ensure the Land of Peace, one of its Sanctions is Peace of Conscience, and all this exemplified in his incomparable Life, which as far surmounts the greatest Paterns as an incarnate Deitie doth carnal Men or an incarnate Devil. Indeed, in the Morals of the refined Philosophers, there were some rays of Splendor; but they were sullied with as splendide Sins. In the Law, there was a borrowed Light, which dwindled into Darknes, when the Sun arose. But in him is the Body of the Sun in its Meridian Splendor: Light conveying down Life, and Life manifesting it self by Love. The imitation of his Life is the only thing fit to smoothe the Soul. For eye it in all its parts, to begin with the first and last Grace, yea the whole of Grace, where its essence lyes, *quo posito ponitur & sublato tollitur religio*, that is, Resignation to the will of God, he that could truly practise that, would not storm, tho Mans will crossed his, and tho the divine Will carried him not down the Stream, which he oft in obedience to his own Will swam against. If Men oppose our Wills; so have we Gods: if God assault our Liberties; so have we his Laws. Self denial breaks down the grand Idol of the World, that the God of Heaven and Earth may be exalted, and as all is of Him and through Him, it brings all to Him, that, as He makes us Glorious we may declare him So. Patience was *Jesus* his greatest Miracle (*patientia tanta in laboribus tantis*, such pains and Provocations joyned with such patience) and it will be our greatest Mercie, for, hereby we possess our Souls, while others only possess their substance. Contentedness gives that in Heart, which others have only in hand, this makes the Soul rich without Riches, abound in Poverty, enlarged in straits, when things without are insufficient, to be satisfied from himself. Contempt of the World gives God in stead of Gold, the substance of that Men have only the shadow of, it extinguishes a Penny-candle to let in the Sun. If the Fox his Holes and the
Birds

(25)

Birds Nests be not ours; neither is their fraud and rapine. The love of God antedates Heaven, and secures it on Earth, if our Conversation here be among Angels, it cannot hereafter be among Devils. The experience of the believing Soul can tell you from unspeakable Touches of divine sweetness, that the love of God hath Heaven in every thought, but none knows the sweetness of Honey but these that taste it. The love of our Neighbour cannot be separated from the former, we cannot testify our love to the King by defacing his Picture, love of enemies hath pleasure far beyond the severest Revenge, which pleasure the Author hath felt. To go about doing good is to be like God who is always doing us good. Meekness makes calm Weather within when storms are about us. Humility layes us on our back, and then we cannot shun seeing Heaven: if one Grain of Dust overtop the other, the Wind can scatter both: We are at no loss in taking the lowest Room, when the Master calls to sit up higher. Peaceable living with others secures our own Peace: we cannot invade our Neighbours peace without first disquieting our own. Beneficence to Mankind returns with Usury. The surest way to be rich is to settle a Stock for our Selves and Children, in the Poores Hands: if we open our Bowels to the poor God, opens his to us, for, they are the receivers, He the pay Master. Obedience to Superiors secures our interests, safety and conscience, when a Nero was on the Throne, the consciences of his best Subjects must not dethrone him. Thus, the Life of holy *Jesus* makes the World without us and the mind within us mild and pleasant. And in lesser things, if we be sensible of our own weakness, we will pity that of others: our minds are dark, our wills corrupt, we know little and live less; but if we live according to the Rules uncontroverted, in other things, if we do the will of God, we shall know the Doctrine whether it be of God. Bear and forbear was an Abridgment of *Epictetus* his Morals. so is it of ours. A life of Faith sees further than that of sense, because it draws its delights from the clear Fountain, when the Water is sullied that passes through the impure Channel of the Creature. If we

mix our Passions with divine Truths; our Wrath shall not work His Righteousness, except in our Punishment. If we be good, all Ordinances, Providences, Occurrences, Afflictions, Sufferings, will tend to our good. In fine the best standard of the Churches peace, is, to preserve Unity in things necessary, liberty in things indifferent, and Charity in both. The obedience unto all this, will give us an easie mind, and ane holy and happie Nation, and then may we Laugh at *Hell* and *Rome* and *France*, and say,

L O R D, Thou keepest him in perfect peace, whose mind is stayed on Thee : let peace rule my Heart and regulate my Life, let the Truths of the Word without me, and the Truth of Sincerity within me, conduct my Heart and Tongue and Hand, in the way of Truth. Acquaint me with that Love here, which must be my Work hereafter. Establish our Church and Kingdom. Let the *Queens* Heart be in Gods Hand, and Her hand in Gods Work. Bless all the Royal Family. Let us never want one of that Race owning reformed Truths, to sway the Scepter over Us and Ours as theirs have over our Ancestors. Let the Rulers and ruled, Ministers and People live in Peace with Thee and one another, till we come to the Land of Peace. *Glory, Honour and Majesty, Blessing and Praise, Dominion and Power be to the Father, Son and Holy Ghost from Everlasting to Everlasting, Amen and Amen.*



The End.

Lamentation

For Church Divisions.

- Lamen-
tation.** **W**Here shall I go, where I may find a place
As far from crouds, as now I'm from solace?
Where in dark Cave, or howling Desert, I
May vent full Flood-gates from a dropping Eye, 1 Jer. 9.1.
Sent from a heart that *Zion* doth bemoan,
Tending through Strife to Desolation.
- Ecphone-
ma byway** Ye happie Souls, that dwell in Land of Love,
(If there be any sympathie above)
- of Apo-
straphe.** Drop down your Crowns, before the Altar cry,
How long, Lord, shall thy Church in Ezek 2 ly!
Bring it from Sitnah 3 to Rehoboth 4, then
Seraphic Love shall warm the Souls of Men.
- Bad effects
of division** The bold efforts of Darknes never did
Succeed so well, as when they said, divide.
1. Through Red-sea Billows *Isra'l* safe did pass;
Not so through Flames wherein 5 *Abiram* was.
2. *Egypt* and *Babylon* did both refyne;
Meribah still throws to the Fyre again. 6.
3. When *Isra'l* strives with *Amalek*, they gain, 7
When Tribewith Tribe contends, they lose again 8
4. Ten Fyrie tryals multiply'd its Seed;
Which *Cadmus*-like do drop, when they divide, 13.
5. *Scilurus* Arrows single, weak they prove,
Yet they prove strong, when bundled up with love,
Look up and down, in all these Regions see
All are Unite in one Societic.
- Expostu-
lating A-
guments.** On *Jacobs* Ladder some go up, some down, 9.
1. Without all justling, or envious Frown.
2. True, 'mongst the Stars, yee'l opposition see;
But its in Distance, not Antipathie.
3. Full Legions of Infernal Spirits can
2. Heb.
strife.
3. Heb.
hatred.
4. Heb.
room.
Gen. 26.
20, 21, 22.
5. Numb.
ch. 16.
6 End. 17. 7.
7. Exod. 17
13.
8. Judg.
ch. 20.
9. Gen. 28.
12.

- Dwell without strife in one poor fillie Man. 2. 2 Mark 5.
 4. Michael the Arch-angel can contend 9.
 Without a railing claim against the Feind, 2. Jude v.
 5. Th' Infernal Kingdom stable doth abide, 9.
 Because in their designs they not divide. 3. 3 Matt. 12.
 6. In that Abyss some Charitie we see; 18.
Dives would warn his Friends the same to flee. 4. 4. Luc. 16.
 7. Churches in East and West can both declare 27.
 What Ruine floweth from Intestine Warre, 5. Job. 14.
 8. *Ottoman's* crescent spreads its growing Light, 27.
 While *Jesus's* followers together fight. 6. Job. 15.
 All these are lively monitors, yet we, 12.
 Still trace their footsteps to our destinie.
 We Read, and Hear, and Preach the Laws of Love;
 Yet all doth wind and airie vapors prove.
 Christ's Legacie & we seem for to embrace,
 But still continue far from thoughts of Peace.
 Hypo- What's plain, love one another, & we neglect;
 What's dark and controverted we respect.
 cri- Our Faith is Faction, Zeal is Christned strife,
 Religion's all in Talk, but none in Life.
 fie. Our Pray'rs 'gainst one another fervent are;
 For building up our Breaches cold and bare.
 Grounds Like to our Climate frozen is our Love;
 of divisi- Our Furie like the Torride Zone doth prove.
 ons. 1. Our verie praise of Jarring notes is made.
 What one doth Preach by others is gain-said.
 2. One hotlie doth for paritie contend;
 While others highlie Prelacie commend.
 3. One doth Festivals in the Church applaud:
 Which some call reliëts of the *Roman* bawd.
 4. Some are for Pray'rs *ex tempore*, anon
 Others embrace what holy Church doth con.
 5. Some when they Pray, the *Pater noster* use;
 Others the same industriously refuse.
 6. Some with the public chore would all baptise,
 Others in private would it solemnize.
 7. Some kneel when they partake, which others call
 A posture that's Idololatricall.
 8. Some would Lay-elders in the Church have place;
 Others decry them as ane upstart Race.
 9. Some Ceremonies fit and decent Call:
 Others, a Practice that's Papissical.
 10. Some glorifie with mouth, the Three in One:
 Others that Hymne most zealously doe shun.

Some

11. Some make the Royal Pow'r a sacred thing:
 12. Others do them before Tribunals bring.
 With Satan God disdains not to converse: 7. *Job. 1. 6.*
 13. Some from his holy Image are averse.
 Our Vestures are not like the seamles Coat:
 14. For they are torn, & not convey'd by Lot. *8. Job. 19.*
Peter and Paul are called Saints by some; *23, 24.*
 15. Which others call an usage that's from Rome.
 Yea in accenting *Sibboleths* 9 have we: *9. Judg. 12.*
 16. Our Tones and Modes of speaking disagree. *6.*
 Some are who swear, forswear and swear again,
 17. Others these multiplyed Oaths disdain.
 Some see a mote within their Brothers Eye,
 18. While they again a Beam in theirs espy. *1. Mal. 7.*
 By the swordsmouth some would truths cause main- 3.
 19. By the mouths sword others would it retain, (tain,
 Each doth assume Infallibility,
 20. Which to the *Roman* Pontif we deny.
 Thus thus we toile, and struggle, strive and fight,
 Our While Truth and Peace evanish out of sight.
 Our Foes that on the seven hills reside,
 enemies With these who down in darkest cell's abide,
 tri- Pagod-adorers, and the Musulmen,
 And stubborn *Jews*, with mirth their sides distend,
 umph. Erect their Trophies, and Victorious say,
 Aha! so would we have it in our day;
 One Lord, one Faith, one Hope, one Heav'n we have? *2. Eph. 4,*
 One sacred Blood to purifie and save: *5. 6.*
 But where's one Heart and Soul us to cement?
 Grounds One Spirit, once that like a Dove was sent.
 of Union. When all were one, 3 then did that holy Dove *3. Acts 2,*
 Descend in Fyre upon the Sons of Love. *1, 3. 44.*
 But now our Flames are quite of other kinds,
 Bred by collision of enraged Minds.
 If Heaven hear all Pray'rs up to it sent;
 Ruine on all would be the sad Event.
 In all, a Partie we would Heaven be
 Our un- In this our dismal and sad Tragedie.
 just If He upon our Party shine; O then
 He pleads our Cause, and justifies our Men.
 And if the Adverse He with frowns accost,
 Great Justice then appears, the Cause is lost;
 censures. But if with Justice from His hand we smart,
 Tho He chastise, yet He doth take our part.

So,

Solilo- So, what we love or hate, must Heaven too,
 quie, He must to us, but not we to him bow.
 Can such a Church upon such Bases stand?
 Will God still prosper a divided Land?
 The wat'rie billows once the Earth did drench,
 The Flames of its unnat'ral lust to quench.
 Now the consuming Fire must on it move,
 To warm its frozen and decayed Love.
 Come then, my Soul, in all these Regions wide,
 Seek where true Love and Unitie reside.
 All do it claim, but it they all do miss:
 Its only found there where its Master is.
 Heaven- Up then, transcend the Spher's, in Orbs above,
 lie. There is the proper Region of Love.
 Amongst these Quiristers, their Anthems all,
 Are rais'd and tun'd by Love that's symmetrical.
 Uni- There's no discordant notes, no pale envy,
 on. Nor furrow'd brow, to marr their Melody.
 Those in their Orb, that like the Sun appear,
 Are not envy'd by stars in lower Sphere. 4
Abrah'm the faithful Father giveth rest,
 To a poor silly *Lazar* in his breast. 5.
 These who did once in furious strife contend,
 Up new to God united praises send.
 Debates they with their dust interred have,
 In peace, within the cold and silent Grave.
 These formerly one Church could not contain,
 In undivided Mansions remain.
 No Jarring Notes their Hallelujahs marr,
 Their Songs united and Eternal are.
 When shall we here aim at that happy state!
 When shall our Church their oneness emulate!
 Prayer Lord, rent the Clouds, thine from this *Bochim*. 6 draw
 to God. Up to *Berachah*, 7. where in peace we may
 Look down upon this agonistic state,
 And our Redeemers praises celebrate!
 Till then, let peace possess the Soul that's thine,
 Untill the same unto Thee I resigne.

4. 1 Cor.
 15. 41.
 5. Luk. 16.
 23.

6. Heb.
 weepers.
Judg. 21 5.
 7. Heb.
 blessing.
 2 Chron.
 20. 26.

AMEN.



FINIS.

